



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif Lam Ra*⁸⁰ *Telka*^w (*she-that afar-it*^w / *those*^w) (are) The Book's^x *Aya'te*,^w (*Qur'anic statements*) the manifesterer.

الرَّ تِلْكَ ءَايَتُ الْكِتَابِ الْمُبِينِ

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرِيقًا لَّعِلَّكُمْ تَعْقِلُونَ

2. Verily We descended it^x Qur'an^x Arabic^{x81} *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b cerebrate you^z.

نَحْنُ نَقْصُنُ عَلَيْكَ أَحْسَنَ الْقَصَصَ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانُ وَإِنْ كُنْتَ مِنْ قَاتِلِهِ لَمَنْ أَغْفَلْنَا

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَنَبِّئُ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالقَمَرَ رَأَيْتُهُمْ لِسَجْدَتِنَا

3. We narrate on you^g *absa'ne*⁸² (*perfecter and beautifuler*) (of) the narratives by what We revealed⁸³ to you^g this^x The Qur'an^x while *en* (*albeit*) you^g were of before it^x surely of the *ghafeleena* (*they who are: unaware-/ ignorant-/ neglectors*).

قَالَ يَبْنَى لَا تَقْصُرْ رَعِيَّا كَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَنَ لِلْإِنْسَنِ عَدُوٌ مُّبِينٌ

4. Edh (when/ since) said *Yousifo* (Joseph) for his father O, my father, verily I *ra'ayto* (*I visioned in sleep-vision*) eleven stars^{w84} and the sun^w and the moon^x [I] saw them for me *sa'jedeeena* (*kowtowing they*^z).

وَكَذَلِكَ سَجَّيْتِكَ رَبِّكَ وَيَعْلَمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيَتَمَّ نِعْمَتَهُ عَلَيْكَ وَعَلَى أَهْلِ

5. Said [he]: O, my little-son⁸⁵ let-not narrate [you^s] your^t vision/dream[on]your^t brothers, then they^z scheme for you^g a scheme; verily the Satan for the mankind (*is*) a foe⁸⁶ manifester.

قَالَ يَبْنَى لَا تَقْصُرْ رَعِيَّا كَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَنَ لِلْإِنْسَنِ عَدُوٌ مُّبِينٌ

6. And like *tha'leka* (*afar-that-it/*)^x *yajtabey* (*favorably and directly selects*) you^g your^t Lord and teaches you^g [He] of *ta'awee'le* (*ultimate: construing/ explanation/ interpretation*) (of) the *ahadeeth*⁸⁷ (*dreams and their related events*) and concludes [He] His boon^{w88} on you^g and on

وَكَذَلِكَ سَجَّيْتِكَ رَبِّكَ وَيَعْلَمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيَتَمَّ نِعْمَتَهُ عَلَيْكَ وَعَلَى أَهْلِ

⁸⁰ See the details in the *Lexicon* attached to this *Translation* for commentary in this.

⁸¹ That is to say: The Qur'an employs the *Arabic language* as its *vehicle of expression*, therefore, (1) the *linguistic meaning of each word* is the *most paramount first step to consider vis-à-vis* The Qur'an; (2) Also, it is *pronounced, read, and written in Arabic*; (3) thus, the *pronunciation, the reading and the writing* of The Qur'an are all *consistent with the "rules"* Of "النحو و الصرف" (i.e. grammar and the etymological conjugation) of *Arabic word roots and their conjugations*; (4) By *implication* its *dictio*n is consistent with *Arabic tongue expressions*. See Sections 34 and 38 of the *Introduction* to this *Translation* for more elaboration.

⁸² There is no English word for أَحْسَن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁸³ The word "أَوْحَى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الْأَوْحَى" is *fire or king*. See *اللسان*.

⁸⁴ The word "كَوْكَب" from a *linguistic point of view* means: *star*. Although in modern times "كَوْكَب" = *planet*.

⁸⁵ The word "بَنِي" the *diminutive* of son, is said by way of *endearment* addressing a beloved son.

⁸⁶ The word "عد" in *Arabic* is used for: (1) *singular*, (2) *plural* and (3) "multitudinous foe," see *اللسان* and *الهادي*.

⁸⁷ The word "ahadeeth" = "أَحَادِيث" has *several meanings* among them: *dreams and their related events*.

⁸⁸ See the *Lexicon* attached to this *Translation* for "نِعْمَة" ("boon").

Ya'aqooba's (Jacob's) *aal'e*⁸⁹ (family/house/kin/chiefs/followers), just-as [He] concluded it^w on your^t [both fathers],⁹⁰ of before Ebraheema (Abraham) and Is-haqa (Isaac)⁹¹; verily your^t Lord (is) Omniscient Hakeemon⁹² (infinite hekma⁹³ Possessor).

يَعْقُوبَ كَمَا أَتَمَهَا عَلَىٰ أَبْوَيْكَ
مِنْ قَبْلٍ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ
عَلِيمٌ حَكِيمٌ ①

7. *Laqad* (verily, already and affirmatively) [was] in *Yousifa* (Joseph) and his brothers *Ayatow* (signs/proofs) for the inquirers.

* لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ
إِذَا أَيَّدْتُ لِلْسَّابِلَيْنَ ②

8. *Edh* (when/since) they^z said: surely *Yousifa* (Joseph) and his brother (are) lovelier to our father than us, while we (are) a league;* verily our father (is) surely in a misguidance^x manifester^x.

إِذَا قَالُوا لِيُوسُفَ وَأَخْوَهُ أَحَبَّ
إِلَيْهِ أَبِيهَا مِنَا وَنَحْنُ عُصَبَةٌ إِنَّ
أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ③

9. Let-kill you^z *Yousifa* (Joseph) or let-cast him you^z (*to another*) a land, (*this casting*) vacates for you^b face⁹⁴ (*i.e. entity of*) yourⁿ father and you^z be from after that *ssa'leheena* (*righteous/upright people*).

أَقْتَلُوْا يُوسُفَ أَوْ أَطْرَحُوهُ أَرْضًا
سَخْلُ لَكُمْ وَجْهُ أَبِيهِكُمْ وَتَكُونُوا
مِنْ بَعْدِهِ قَوْمًا صَلَاحِينَ ④

10. Said a sayer of them: let-not you^z kill *Yousifa* (Joseph) and let-fling him you^z in *gheyaba'te* (*depression/depth*)^w (*of*) the *jubbe* (*well/pit whose upper rim is not built-and-plastered or cased for use*) picks him some (*of*) the *sayyara'te* (*travelers/treaders*), en (*if*) you^c were doers.

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتَلُوْا يُوسُفَ
وَالْقُوَّهُ فِي غَيْبَتِ الْجُبَّ يَلْتَقِطُهُ
بَعْضُ الْسَّيَّارَةِ إِنْ كُنْتُمْ فَعِلِينَ ⑤

11. Said they^z: O, our father; what(is) for you^g not [you^s] trust us over *Yousifa* (Joseph) while verily we (are) for him surely *na'sehoona*⁹⁵ (*sincere: care-renderers/counselors/advisors*).

قَالُوا يَأَبَانَا مَا لَكَ لَا تَأْمِنُنَا عَلَىٰ
يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ⑥

12. Let-[you^s] send him with us tomorrow (*so*) revels [he] and plays [he]; and verily we (are) for him surely keepers-up⁹⁶.

أَرْسَلْهُ مَعَنَا غَدَّا يَرْتَعُ وَيَلْعَبُ
وَإِنَّا لَهُ لَحَافِظُونَ ⑦

13. Said [he]: verily I, surely saddens me that you^z go by

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذَهَّبُوا بِهِ ⑧

⁸⁹ The word “آل” has many meanings, among them: (1) the *family of a person*, i.e. wife and children, (2) the *chiefs* or the *notables* of a family, (3) the *followers* of a certain leaders, (4) the distant indistinguishable human *apparition*. It is used to *ennoble* and *dignify*.

⁹⁰ The word “أبويك” or its grammatical inflections all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather, father and uncle* (paternal or maternal). See *اللسان*. However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “نِسْوانَةٌ,” as the “mother” in Arabic tongue could mean: *step-mother, nursing mother, mother who reared someone, or the aunt* (paternal or maternal). The *context* defines exactly what is meant.

⁹¹ In Arabic *tongue* the *grandfather, the begetter-father* as well as the *brother of the father* all are referred to as “father.”

⁹² See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “هكيم.”

⁹³ See the *Lexicon* attached to this *Translation* for “hekma.”

*The word **عصبة**= between ten to forty.

⁹⁴ In Arabic the word “face” in addition to its *literal* meaning has a *figurative* meaning of: (1) *pleasure* or (2) *entity*.

⁹⁵ The word “ناصحون” = “nasehoon” is *plural, masculine, subjective noun*. But first the word “ناصح” in Arabic **defines** and **implies** more than its English *supposed* equivalent “advised.” The Arabic “ناصح” = “القول فيما فيه الخير للمنصوح” i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him. However, in English the word “advised” mean given *opinion* (*presumably, not necessarily*) as to the best course of action the *advisee* should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction. Also “ناصحون” may mean: *sincere care-renderers, well-wishers*.

⁹⁶ The word “حافظون” is rooted in “حافظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

him and [I] fear⁹⁷ that eats him the wolf while you^f (are) a'n (regarding) him neglecters.

وَأَخَافُ أَن يَأْكُلَهُ الْذَّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ

قالوا لَئِنْ أَكَلَهُ الْذَّئْبُ وَنَحْنُ عَصْبَةٌ إِنَّا إِذَا لَخَسِرُونَ

14. Said they^z: *la'en* (indeed if) ate him the wolf while we (are) a league, verily we then surely (are) losers.

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ تَجْعَلُوهُ فِي غَيْبَتِ الْجَبَّ وَأَوْحَيْنَا إِلَيْهِ لِتَنْذِيَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

15. So *lamma* (when/ whence) they^z went by him and they^z concerted that (to) put him in *gheyaba'te* (depression/ depth) ^w (of) the *jubbe* (a well/ pit whose upper rim is not built-and-plastered for use); and We [revealed]⁹⁸ to him: surely [you^s] assuredly⁹⁹ *tonabbe'o* ([you^s] inform by piece-of-significant-and-availing-news) them by their matter ^x this ^x while they perceive not.

وَجَاءَهُمْ عِشَاءً يَكُونُ

16. And they^z came (to) their father *esha'an* (the night fall/ beginning of full night's darkness) weeping they^z.

قَالُوا يَا بَانَا إِنَّا ذَهَبْنَا نَسْتَبْقِ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَّلِعْنَا فَأَكَلَهُ الْذَّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَدِقِينَ

17. Said they^z: O, our father, verily we went racing and we left our brother *enda* (at/ with/ by) our *mata'a*¹⁰⁰ (furnishings/ chattel/ or things for utility) then ate him the wolf; and not you^s (are) surely believer for us, while albeit we were *ssa'deena* (always truth renderers).

وَجَاءُو عَلَىٰ قَمِصِهِ بَدْرَ كَذَبَ قَالَ يَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبَرَ جَمِيلٌ وَاللَّهُ الْمُسْتَعَنُ عَلَىٰ مَا تَصْفُونَ

18. And they^z came on his shirt by a false blood; said [he]: rather lured ^w for you^b yourⁿ selves^w a matter; so a beautiful patience; and Allah (is) the *musta'ano* (He Whose help is sought) over what you^z describe¹⁰¹.

وَجَاءَتْ سَيَارَةٌ فَأَرْسَلُوا وَارَدَهُمْ فَادَىٰ ذَلَّوْهُ قَالَ يَبْشِرَىٰ هَذَا غُلَمٌ وَأَسْرَوْهُ بَضَعَةً وَاللَّهُ عَلَيْهِ بِمَا يَعْمَلُونَ

19. And came^w a *sayyaraton* (travelers'/ treaders'-company)^w then they^z sent their *wa'reda* (water-drawer), so [he] let down his pail; said [he]: lo, a *bushra*^w (a pleasing-tiding)^w¹⁰² this (is) a *gholamon*¹⁰³ (boy); and they^z concealed him a merchandise^w¹⁰⁴; and Allah (is) Omniscient by what they^z work.

وَشَرَوْهُ بِشَمَرٍ بَخْسَ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الْزَّاهِدِينَ

20. And they^z sold him by a paltry price, *ma'adod-atan*¹⁰⁵ (shortly countables)^w; silver coins¹⁰⁶; and they^z were in him of the *za'heedena*¹⁰⁷ (low-estimators/ deemed him insignificant).

⁹⁷ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew..

⁹⁸ See footnote 3 above regarding revealed.

⁹⁹ The "ه" in "النبيونهم" is a juratory "ه"="القسم"="التأكيد" i.e. affirmation, expressed by "assuredly".

¹⁰⁰ The word "مَتَّاع" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility.

¹⁰¹ The word "وصف" rooted in "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the lying" (S16: 62).

¹⁰² See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheron*=*بَشَّرٌ يَبْشِرُ مُبَشِّرٌ*.

¹⁰³ The word "gholamon" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

¹⁰⁴ That is to say they concealed him as a merchandise to sell him as a slave.

¹⁰⁵ The word "ma'dodah"="معدودة" subjective noun means counted in scale of smallness (shortly countables).

¹⁰⁶ The word "Dirham" is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era.

¹⁰⁷ The word "az-zahedeen" = "الْزَّاهِدِينَ" is masculine, plural, subjective noun with no English equivalent in the sense applicable here of "the low-estimators" i.e. they did not attach much value for him.

21. And said [he] who^x [he] purchased him of Misra (Egypt) for his woman] (i.e. wife): *akremi* (let-be you generous and ennobling to)¹⁰⁸ his *mathwa*¹⁰⁹ (forced: long-term-abode) (with us), *asa* (craving a deed beyond one's means/may) that [he] benefits us or *nattakhetha*¹¹⁰ (we take and make) him a child (for us); and like *tha'leka* (afar-that-it/)^x We established¹¹¹ for Yousifa (Joseph) in the land^w and to teach him [We] of the *aba'deeth's*¹¹² (dreams, and their related events) *ta'awee'le* (ultimate: construing/explanation); and Allah (is) overcomer over His command; [and,] but most(of) the mankind not know.

وَقَالَ الَّذِي أَشْتَرَتْهُ مِنْ مَصْرَ
لِأَمْرَاتِهِ أَكْرَمَ مَثْوَهُ عَسَىٰ
أَنْ يَنْفَعَنَا أَوْ نَتَخَذُهُ وَلَدًا
وَكَذَلِكَ مَكَنَا لِيُوسُفَ فِي
الْأَرْضِ وَلَعِلَّمَهُ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ
أَمْرِهِ وَلِكُنَّ أَكْثَرُ النَّاسِ لَا
يَعْلَمُونَ

22. And *lamma* (when/ whence) [he] reached his *ashuda*¹¹³ (prime/full mental and physical strengths) *aa'taynaho* (We accorded/gave him) a rule¹¹⁴ and knowledge; and like *tha'leka* (afar-that-it/)^x [We] requite the benefactors.

وَلَمَّا بَلَغَ أَشْدَهُهُ إِاتَّيْنَاهُ حُكْمًا
وَعِلْمًا وَكَذَلِكَ بَخْرَىٰ
الْمُحْسِنِينَ

23. And seduced-she^y him who^u he (was) in her house *a'n* (regarding) himself^w; and *ghalla'gha'te*¹¹⁵ (iteratively bolted-she^y) the doors and said-she^y: *haytalaka* (come on you^s quickly/I'm ready); said [he]: a refuge¹¹⁶ (by) Allah; verily He/he (is) my lord,¹¹⁷ *ahasana* ([he] who rendered meritorious-deeds for) my *mathwa*¹¹⁸ (obligatory: long-term-abode); verily it^x not thrive the *dha'lemoona*¹¹⁹ (injustice-doers).

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهِ عَنْ
نَفْسِهِ وَغَلَقَتِ الْأَبْوَابِ
وَقَالَتْ هَيَّتْ لَكَ قَالَ مَعَاذُ اللَّهِ
إِنَّهُ رَبِّ أَحْسَنِ مَثَوَّبٍ إِنَّهُ لَا
يُفْلِحُ الظَّلَمُونَ

24. And *laqad* (verily, already and affirmatively) purposed-she^y by him and purposed [he] by her, *lawla* (had it not been that) [he] saw his Lord's proof^x; like *tha'leka*

وَلَقَدْ هَمَتْ بِهِ وَهُمْ بِهَا لَوْلَا
أَنْ رَأَىٰ بُرْهَنَ رَبِّهِ كَذَلِكَ

¹⁰⁸ See footnote 27 of the *Introduction* to this *Translation* where there is a lengthy discussion around the fact that there is no English equivalent for “*karrama*”= “was generous to,” and that included in “*karrama*” is *ennoblement* or the endeavor to *ennoble the one being treated generously*. Thus, here the wife was told to be generous to him for his long term abode (مثواه) with them in their home.

¹⁰⁹ In the Qur'an overwhelming is joined with Hell. So, whoever is in the “*مثوى*” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa-abode* is an obligatory one and so “forced: long-term/ semi-permanent-abode” seems to me rather appropriate.

¹¹⁰ The word “*اتَّخَذَ*” from “*اتَّخَذَ*” which is “*افتَّعَلَ*” for “*الاتَّخَادَ*” as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹¹¹ The word “*مَكَنٌ*” in “*مَكَنٌ*” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “*مَكَنٌ*” *per se*.

¹¹² See the *Lexicon* attached to this *Translation* regarding “*ahadeeth*,” for more details.

¹¹³ The Arabic word “*ashudah*”=“*أشدَهُ*” translated as [this “prime, full strength] meaning reached the ideal age of physical and mental strengths.

¹¹⁴ The word “*حُكْمًا*” =rule: possessing sound understanding effecting just judgment all around.

¹¹⁵ The word “*iterative*” is used to intensify “*bolted*” as the Arabic is in the *iterative-intensity form*, “*غَلَقَتْ*.”

¹¹⁶ The Arabic tongue expression “*مَعَاذُ اللَّهِ*”= “*Refuge by Allah*” means the speaker says “I seek refuge in Allah for His protection against what is confronting me.”

¹¹⁷ That is Allah Who safeguarded him or *his/her master*, i.e. her husband, who was rearing him while guesting him.

¹¹⁸ In the Qur'an overwhelming is joined with Hell. So, whoever is in the “*مثوى*” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa-abode* is an obligatory one and so “forced: long-term/ semi-permanent-abode” seems to me rather appropriate.

¹¹⁹ The “*ظَالِمُونَ*” =“the injustice-doer,” as “*الظُّلْم*” =“injustice.”

(*afar-that-it/*)^x to divert *a'n* (*off*) him [*We*] the ill and the profanity^{w₁₂₀} verily he (*is*) of Our *eba'de* (*worshippers/ submitters/ slaves*) the *mukhla'sseena*¹²¹ (*purified and saved*).

لَتَصْرِفَ عَنْهُ الْسُّوءَ وَالْفَحْشَاءَ
إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

25. And both raced (*to*) the door and rended-she^y his shirt from *doboren* (*behind/ rear*) and *alfaya* (*both embarrassingly/ unhappily found*) her master *lada*¹²² (*directly at/ by*) the door; said she ^y: what requital (*should receive*) whom ^P wanted [*he*] by your ^t family ^w an ill except that (*to be*) [*he*] imprisoned or a painful torment.

وَأَسْتَبَقاَ الْبَابَ وَقَدَّتْ قَمِصَهُ
مِنْ دُبْرٍ وَالْفَيَا سَيَّدَهَا لَدَّا
الْبَابَ قَالَتْ مَا جَرَاءَ مِنْ أَرَادَ
بِأَهْلَكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ
عَذَابُ الْيَمِّ

26. Said [*he*]: she seduced me *a'n* (*regarding*) myself^w; and witnessed/testified a witnesser/testifier of her family^w: *en* (*if*) [was] his shirt (*had been*) rended from [anterior] then *ssadaqat*¹²³ (*she said the truth*), and he (*is*) of the liars.

قَالَ هِيَ رَوَدَتِي عَنْ نَفْسِي
وَشَهِدَ شَاهِدٌ مِنْ أَهْلَهَا إِنْ
كَارَ قَمِصُهُ قُدَّ مِنْ قُبْلِ
فَصَدَقَتْ وَهُوَ مِنَ الْكَذَّابِينَ

27. And *en* (*if*) [was] his shirt (*had been*) rended from a *doboren* (*behind/ rear*) then lied-she ^y and he (*is*) of the *ssa'deenea* (*always truth renderers*).

وَإِنْ كَانَ قَمِصُهُ قُدَّ مِنْ دُبْرٍ
فَكَذَّبَتْ وَهُوَ مِنَ الْصَّادِقِينَ

28. Then *lamma* (*when/ whence*) [*he*] saw his shirt (*had been*) rended from *doboren* (*behind/ rear*), said [*he*]: verily it ^x (*is*) of your ^y wile ^w; verily your ^y wile ^w (*is*) great.

فَلَمَّا رَأَهَا قَمِصُهُ قُدَّ مِنْ دُبْرٍ

قَالَ إِنَّهُ مِنْ كَيْدِكُنْ إِنْ كَيْدِكُنْ

عَظِيمٌ

29. *Yousifo* (*Joseph*): let-shun [*you^s*] *a'n* (*off*) this ^x; and *istaghfery*¹²⁴ (*let-seek forgiveness you^y*) for your ^y offense; verily you ^d were-she ^y of the *kha'tte'ena*¹²⁵ (*he-they wrongdoers*).

يُوسُفُ أَعْرَضَ عَنْ هَذِهِ
وَأَسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ
كُنْتَ مِنَ الْخَاطِئِينَ

30. And said women in the city^w: *Azeez*'s (*the Premier's/- the ruler's*) woman (*i.e. wife*) seduces [*she*] her lad¹²⁶ *a'n* (*regarding*) himself ^w *qad* (*already and affirmatively*)

* وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ أَمْرَاتٌ
الْعَزِيزِ تُرُودُ فَتَنَهَا عَنْ نَفْسِهِ

¹²⁰ The Arabic word used is “الفحشاء” = the noun of: “فاحشة” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (4) homosexuality.

¹²¹ The word “mukhlaseen” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provided safety and security from any punishment.

¹²² The word “لَدَن” “عَنْدِي مَالٌ وَالْمَالُ لَيْسُ بِقَبْضَتِكَ الْآنَ” thus, “لَدَن” from “لَدَن” is closer than “عَنْد” as you can say: “عَنْدَكَ الْآنَ” which closer spatially and more specific. So *lada* = “directly at/ by” seems to indicate such closeness. See *السان*.

¹²³ That is she “always-truth-enforcer” = “صدق” as there is no English word for the verb “صدق”.

¹²⁴ The word “استغفري” = “طلبِي القرآن” = “let-seek forgiveness [you^y].” In English there is no seemly way to say: “استغفري” per se. So I settled for saying: “let-seek forgiveness [you^y].”

¹²⁵ The word “*kha'tte'ena*” = “خاطئين” = *he-they* who had intentionally wronged; unlike the “المخطئين” = *he-they* who err unintentionally. So, here *she* is of the “*he-they wrongdoer*,” not *she-they wrongdoers*, as if to say she is of the “*kha'tte'ena mankind*” or *progeny*,^x both words are masculine-gender. Also, “of” the wrongdoers intensifies her nature as wrongdoer.

¹²⁶ The word “فتى” has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness.

[he] (frantically) impassioned her (with) love; verily we see her in a misguidance ^x manifester^x.

قَدْ شَغَفَهَا حُبًا إِنَّا لَنَرَنَا فِي
ضَلَالٍ مُّبِينٍ

31. So *lamma* (when/ whence) heard-she^y by their^y machination, sent-she^y to them^y and prepared-she^y for them^y *muttakan* (armed-couch-for-the-feast) and *aa'tat* (gave-she^y) each one-she^y of them^y a knife^w and said-she^y (to Joseph): let-exit [you^s] on them^y; *lamma* they^y saw him, exalted-they^m¹²⁷ him and *qatta'ana*¹²⁸ (iteratively cut they^ym) their^y hands^w and said they^y m: *hasha* (transcends all imperfections) for Allah; not this ^x(is) a human; *en* (not) this^x except an angel *ka'reemon*¹²⁹ (bounty-giver and an ennobler).

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَ أَرْسَلَتْ
إِلَيْهِنَ وَأَعْتَدَتْ لَهُنَّ مُتَّكِّهِ
وَءَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَ سِكِّينًا
وَقَالَتِ أَخْرِجْ عَلَيْهِنَ فَلَمَّا رَأَيْهُنَ
أَكْبَرْهُنَ وَقَطَعْنَ أَيْدِيهِنَ وَقُلَّنَ
حَشَّ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ

32. Said she^y: so, *thalekunna*¹³⁰ (it-that afar you^y all)^y whom you^y blamed^w me in him; and *laqad* (verily, already and affirmatively) I seduced him *a'n* (regarding) himself, ^w then *ista'assama*¹³¹ ([he] affirmably safeguarded) (in abstinence/preserving his self from sin); and *la'en* (indeed if) not [he] does, what [I] command him, surely [he] assuredly¹³² be imprisoned and surely assuredly be [he] of the cringelings.

قَالَتْ فَذَلِكُنَ الَّذِي لَمْ تُتَبَّنِي فِيهِ
وَلَقَدْ رَوَدْتُهُ عَنْ نَفْسِهِ
فَأَسْتَعْصِمُ وَلَئِنْ لَمْ يَفْعَلْ مَا
أَمْرَهُ لَيُسْجِنَنَ وَلَيَكُونَ مِنَ
الصَّاغِرِينَ

33. Said [he]: O, my Lord, the prison (is) lovelier to me than what they^y invite me to it^x; and *en* (if) not [You^s] fend *a'n* (off) me their^y wile, *assbo* ([I] passionately incline) to them^y and [I] be of the *ja'hileena*¹³³ (they who act ignorantly or incorrectly).

قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونَنِي إِلَيْهِ وَلَا تَصِرُّ عَنِي
كَيْدُهُنَ أَصْبَحَ إِلَيْهِنَ وَأَكُنْ مِنَ
الْجَاهِلِينَ

34. So *estajaba*¹³⁴ (favorably-answered) to him his Lord, so [He] parried *a'n* (off) him their^y wile; verily He, He (is) *The Sameeo*¹³⁵ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَّفَ عَنْهُ
كَيْدُهُنَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

¹²⁷ In *كتاب التفسير* “Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (Joseph) they all were deeply astonished so much so that they menstruated. For example see *القرطبي*.

¹²⁸ The word “iteratively” to intensify “cut,” as the Arabic word is “قطعن” not just “قطعن”

¹²⁹ The word “kareem”= “كريم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in the *Lexicon* attached to this *Translation*. Summarily it means *bounty-giver/ ennobler*.

¹³⁰ This “*thalekunnd*= ”فُلْكُنَّ” is a demonstrative pronoun made up of three distinct components: (1) the particle “لَمْ” = the demonstrative pronoun for near, singular, masculine, animate or the inanimate; (2) the “*لَمْ بعد*” = for the “*afar idea*;” and (3) the “*كِبْرٌ، ضمير المخاطب*” for the addressee's pronoun, in this case a plural feminine addressees. There is no English equivalent. The best rendition I believe is: *thalekuma* (*it-that afar she-you-all*). And “*it*” stands for the “*fact*” or “*reality*,” which in fact was *afar* from their perception as they began accusing her of “*misguidance manifest*.”

¹³¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹³² The “ل” in “*يَكُونَ*” and in “*لِيُسْجِنَنَ*” in Ayah # 35 below, all are *juratory* amounting to= “*التأكيد*,” i.e. *affirmation*, expressed in all cases by “*assuredly*.”

¹³³ The word “*jahilieen*”= “*jahelieen*” is rooted in “*jehel*” meaning: (1) was ignorant of, (2) believed in a thing *contrary to reality*, (3) did a thing *not correct*. So the “*jahiloond*” are they who act ignorantly or incorrectly.

¹³⁴ The word “*استجاب*,” is *answered* plus *made available* what was *requested*, i.e. “*favorably answered*.”

¹³⁵ See the *Lexicon* attached to this *Translation* for this multi-meaning word “*Same'o*= ”*المسمع*.”

35. Afterwards seemed/appeared for them¹³⁶ from after they^z saw the *Aya'te^w* (signs) surely to assuredly¹³⁷ imprison him until a while.

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا
الْأَيْتِ لِيَسْجُنُهُ حَتَّىٰ حِينَ

٢٩

36. And entered with him the prison two lads¹³⁸; said an *ahado*¹³⁹ (lone/any-one) (of) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread ^x eating from it ^x the birds; *nabbe'a'na* (let inform us you ^s by piece-of-significant-and-availing-news) by its ^x *ta'awee'le* (ultimate-explanation-/interpretation); verily we see you^g of the benefactors.

وَدَخَلَ مَعَهُ الْسِجْنَ فَتَيَانٌ قَالَ
أَحَدُهُمَا إِنِّي أُرِيَنِي أَعْصُرُ خَمْرًا
وَقَالَ الْأَخْرُ إِنِّي أُرِيَنِي أَحْمَلُ
فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الْطَيْرُ مِنْهُ
نَبَشَّنَا بِتَأْوِيلِهِ إِنَّا نَرَنَكَ مِنَ
الْمُحَسِّنِينَ

٣٠

37. Said [he]: not comes (to) you both, *tta'aamox* (wheat/edible/food-grains) ^x *tor'zaqa'nehe* (it ^x being given victuals for sustenance to) you both except *nabba'ato* ([I] informed by piece-of-significant-and-availing-news) you both by its ^x *ta'awee'le* (ultimate-explanation/interpretation) before that [it ^x] comes (to) you both; *tha'lekuma*¹⁴⁰ (it-that-asfar-you-both) of what taught me my Lord; verily I left sect^w/faith^w (of) a people not believing they ^z by Allah and they by the Hereafter^w they(are)unbelievers.

قَالَ لَا يَأْتِيْكُمَا طَعَامٌ تُرْزَقُنَاهُ
إِلَّا نَبَثُّكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ
يَأْتِيْكُمَا ذَلِكُمَا مِمَّا عَلِمْنَا
رَفَقٌ إِنِّي تَرَكْتُ مِلَّةً قَوْمَ لَا
يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ

كَفِرُونَ

٣١

38. And *ettaba'a* (closely-followed) I my fathers' sect^w/-faith^w *Ebraheema* (Abraham) and *Is-haqa* (Isaac) and *Ya'aqooba* (Jacob); not [was] for us to partner (deities) by Allah of a thing; *tha'leka* (afar-that-it/) ^x (is) of Allah's munificence on us and on the mankind; [and,] but most (of) the mankind not thank they^z.

وَاتَّبَعْتُ مِلَّةً إِبْرَاهِيمَ
وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ
لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ
ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ

٣٢

¹³⁶ For “them,” i.e. to the *Azeez*, her *husband* and *ruler* (thus, “them” either for *magnanimity* of the “ruler”) or the *ruler and his wife*, to *show or preserve apparent respect for his wife*, as if she were *not guilty*, despite all the proofs to the contrary, to imprison him for a time.

¹³⁷ See footnote 51, identical application.

¹³⁸ The word “فتىان” in “فتىان” has three distinct meanings: (1) lad/chap/fellow, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness, helpfulness, pridefulness*.

¹³⁹ See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ.”

¹⁴⁰ This “*thalekuma*” = “ذالكما” is a demonstrative pronoun made up of three distinct components: (1) the particle “ذ” = the demonstrative pronoun, singular, masculine, for near, *animate* or the *inanimate*; (2) the “بعـ” = for the “*afar idea*;” and (3) the “كـ” ضمير المخاطب for the addressee’s pronoun, in this case a twain addressees. There is no English equivalent. The best rendition I believe is: *thalekuma* (*it-afar-you-both*), the “it” standing for “*this fact*” or the “*this reality*.” And this “*fact*” or “*reality*” is sure *afar* from any one, as it is from the most High, Allah SWT. And clearly the addressees are *two lads*, hence “*you-both*.”

39. O, both [my]¹⁴¹ the prison's companions: are
miscellany lords, *khayron* (*choicer/ superior/ worthier*) or
Allah The One, The *Qahha'ro* (*Ever/ Stout Subduer*).

يَلْصَمِحُونَ السِّجْنَ ءَارِبَاتْ
مُتَفَرِّقُونَ خَيْرُ أَمْ لَهُ الْوَاحِدُ
الْقَهَّارُ

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ
سَمَيَّتُمُوهَا أَتْمَرَ وَأَبَاوْكُمْ مَا
أَنْزَلَ اللَّهُ هَذَا مِنْ سُلْطَنٍ إِنَّ
الْحُكْمَ إِلَّا لِلَّهِ أَمْرٌ إِلَّا تَعْبُدُوا
إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْقَيْمُ
وَلَكُنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ

يَصْبِحَ السَّجْنُ إِمَّا أَحَدُكُمْ
فَيَسْقِي رَبِّهِ حَمْرًا وَإِمَّا الْأَخْرَى
فَيُصْلَبُ فَتَأْكُلُ الْطَّيْرُ مِنْ
رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ
تَسْتَفْتِيَانٌ

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٌ مِّنْهُمَا
أَذْكُرْنَّ عِنْدَ رَبِّكَ فَأَنْسِهِ
الشَّيْطَنَ ذِكْرَ رَبِّهِ فَلَبِثَ فِي
السَّجْنِ بِضَعْمَ سَنِينَ

وَقَالَ الْمَلَكُ إِنِّي أَرَى سَبْعَ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ
عَجَافٍ وَسَبْعَ سَبَلَتٍ خُضْرَ
وَأَخْرَ يَابِسَاتٍ يَتَاهُهَا الْمَلَأُ
أَفَلَوْ فِي رَعْيَيْ إِنْ كُتُمْ لِرَعْيَيَا

¹⁴¹ The word يَصَاحِبِي could have *one* or *two* meanings. Either “O, the twain companions,” or “O, the twain, my companions.” Books of التفسير are not firm one or the other but both could be true.

¹⁴² The word أداة توكيد لضمير منصوب = ”إيانا“ = an article of *intensity* for an *objective pronoun*.

¹⁴³ The word **السَّان** **مُسْتَقِيمٌ** = **قِيمٌ** i.e. means *straight*. See an article

¹⁴⁴ See footnote 61 above regarding "my."

¹⁴⁵ See the *Lexicon* attached to this *Translation* regarding “أحد”.

¹⁴⁶ The word أَسْقَى "اسقى" is rooted in سَقَى "سقى" which is more intense than سَقَى "سقى" as it means *availed the drink for (someone)*, to be drunk *as and when needed*. See الراغب.

¹⁴⁷ The word **فُضْيٌ** bears *dual* meanings: (1) *judged*, or (2) *finished*. There is little room, if any, to incline for one or the other.

44. Said they^z: *adhghatho*¹⁴⁸ (*confused-medley*) dreams and not we by the dreams' *ta'ahee'le* (*ultimate: construing / explanation*) surely (*are*) knowers.

قَالُوا أَضْغَثْتَ أَحْلَمَنِي وَمَا نَحْنُ
بِتَأْوِيلِ الْأَحْلَمِ بِعَلَمِنَا

45. And said [he] who ^x escaped of them both, and [he] recalled after an *ummato*¹⁴⁹ (*while*), I *ona'bbe'o* ([I] inform by *piece-of-significant-and-availing-news*) you ^b by its ^x *ta'ahee'le* (*ultimate-explanation/interpretation*), so let-send [me]¹⁵⁰ you ^z.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَأَدْكَرَ بَعْدَ
أُمَّةً أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسَلُونَ

46. *Yousofo* (*Joseph*): O, you the *Sseddeeqo*¹⁵¹ (*ever truth practitioner*) *aftoneyna* (*let-you^s situationally fittingly and wisely opine us*) in seven fat kine eating them ^y seven *aeja'fon* (*emaciated-leans*)^w and seven green ears^w (*of seed-bearing plants*) and others^w dry^w; *la'alla* (*craving currently unavailable deed that/perhaps*) I return to the mankind *la'alla* (*craving currently unavailable deed that/ perhaps*) they know they ^z.

يُوسُفُ أَهْلَهَا الْصِّدِيقُ أَفْتَنَا فِي سَبْعَ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعَ
عِجَافٍ وَسَبْعَ سُنْبَلَتٍ خُضْرٌ وَأَخْرَ
يَأْسَتِ لَعَلَّ أَرْجُمُ إِلَى النَّاسِ
لِعَلَّهُمْ يَعْلَمُونَ

47. Said [he]: you^z sow seven years^w *da'aban* (*diligently*), then what harvested you ^c then let-leave it^x you^z in its^x ears^w except a little of what you^z eat.

قَالَ تَرَرْعَوْنَ سَبْعَ سِنِينَ دَأْبَا فَمَا
حَصَدْتُمْ فَدَرُوهُ فِي سُنْبَلَتٍ إِلَّا
قَلِيلًا مِمَّا تَأْكُلُونَ

48. Afterwards *ya'atee* (*approaches/comes*) from after *tha'leka* (*afar-that-it/*)^x seven^w hard^w (*years*), eat they^y what advanced you ^c for them^y except a little of what *tobssenoona* (*fortifyingly preserve you* ^z).

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٍ
يَأْكُلُنَّ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا
تُحْصِنُونَ

49. Afterwards *ya'atee* (*approaches/comes*) from after *tha'leka* (*afar-that-it/*)^x *aamon*^{w152} (*year*) in it ^x *youghatho* (*to be they^x revived by delightful-pasture-producing rain*) the mankind and in it^x *ya'asserona* (*press/squeeze they^x*).

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ
النَّاسُ وَفِيهِ يَعْصُرُونَ

50. And said the king: *eeto* (*let-bring you^z to*) me by him; so *lamma* (*when/whence*) came^x (*to*) him the messenger^x

وَقَالَ الْمَلِكُ أَتَتُونِي بِهِ فَلَمَّا جَاءَهُ

¹⁴⁸ The word "أَضْغَاثٌ" = *adhghatho* = plural for "أَضْغَثٌ" = *dheghtho* = a handful/bunch of grass/firewood. And *adhghatho*-dreams="confused-medley of dreams" = metonymical way of saying; *it is perplexing and difficult to explain clustered bunch of things*.

¹⁴⁹ The word "أُمَّةٌ" has more than a dozen different meanings, among a *while*. See [الهادي](#).

¹⁵⁰ The letter "ن" in "فارسلون" by Arabic (*linguistic*) Rule, is called *تَخْفِيفٌ* "نَّ" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "نَّ" is omitted, for "الْتَّخْفِيفُ" = "al-takhfeef" = [اعراب القرآن، لمحمود صافي](#)

¹⁵¹ The word "الصِّدِيقُ" carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (*Patriarch*) *Ebraheem* (*Abraham*), (4) the title of *Yousif* (*Joseph*) in this *Surah*, (5) the title of Prophet *Idriis* (*Idrees*), (6) the title of the chaste *Mariam* (*Mary*), mother of *Isa* (*Jesus*), (7) title of Abu Bakr, First Caliph, may Allah be pleased with him.

¹⁵² The Arabic text says "عام" but in English there is only one word to mean [سنة](#) and [عام](#). In Arabic there is "سنة" "عام" "حجة" and "سنة" each with a *difference*. Here "عام" is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas "سنة" is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to "حول" = *anniversary of any special event*; and "حجة" = *lunar-year*. Although generally all are *loosely used synonymously or interchangeably*. See [الفرق اللغوية](#), [أبي هلال العسكري](#).

said [he] (Yousif/Joseph): let-return [you^s] to your ^t lord and then let-ask him [you^s]: what the women's status, who^v *qatta'a* (*repetitively cut*) they^y their hands^w; verily my Lord by their ^y wile (*is*) Omniscent.

الْرَّسُولُ قَالَ أَرْجِعْ إِلَى رَبِّكَ فَسَعَاهُ
مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ أَيْدِيهِنَّ
إِنَّ رَبَّكَ بِكَيْدِهِنَّ عَلِيمٌ ﴿٦﴾

51. Said [he] (*the king to the women*): what (*was/had been*) your ^v *khatt'bo* (*serious-matter*) *edb* (*when*) [you^{y m}] seduced ^{y m} Yousifa (Joseph) *a'n* (*regarding*) himself ^w; said they ^{y m}: *hasha* (*transcends all imperfection*) for Allah; not we knew on him of an ill; said-she^y the *Azzez*'s (*master's/premiere's*) woman (*i.e. wife*): now *hasshassa*¹⁵³ (*probingly evidenced*) the right; I seduced him *a'n* (*regarding*) himself ^w; and verily he surely (*is*) of the *ssa'deena* (*always truth enforcers*).

قَالَ مَا حَطَبُكُنَّ إِذْ رَوَدْتُنَّ يُوسُفَ
عَنْ نَفْسِهِ قَلَّ حَسْنَ اللَّهِ مَا
عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ
الْعَزِيزِ الْعَنْ حَصْحَصَ الْحَقَّ أَنَّ
رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ
الصَّادِقِينَ ﴿٦﴾

52. *Tha'leka* (*afar-that-it/*) ^x to know [he] (*the premiere*) surely I not betrayed him by the *ghaybe*¹⁵⁴ (*during his absence*); and that Allah divinely-guides not the betrayers' slyness.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخْنَهُ بِالْغَيْبِ
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَاطِئِينَ ﴿٦﴾

53. And not [I] absolve myself, ^w verily the self ^w (*is*) surely *ammaraton* (*iterative orderer*) ^w by the ill, except what *ra'hema*¹⁵⁵ (*mercy-gave*) my Lord, verily my Lord (*is*) *Ghafooroon* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

* وَمَا أَبْرَئُ نَفْسِي إِنَّ النَّفْسَ
لِأَمَارَةٍ بِالسُّوءِ إِلَّا مَا رَحْمَنَنِي إِنَّ
رَبَّ غُفْرَرَحِيمٌ ﴿٦﴾

54. And said the king: *eeto* (*let-bring you^z to*) me by him *astakh'less* ([I] *affirmably-exclusively-single*) him for myself ^w; so *lamma* (*when/ whence*) [he] spoke (*to*) him, said [he]: verily you^g (*are*) today *laday*¹⁵⁶ (*directly and possessively from*) us *makeenon*¹⁵⁷ (*he who is of: status/ empowerment/ long abode*) trustworthy.

وَقَالَ الْمَلِكُ أَتُؤْتُفُ بِهِ أَسْتَحْلِصُهُ
لِنَفْسِي فَلَمَّا كَلَمَهُ قَالَ إِنَّكَ الْيَوْمَ
لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٦﴾

¹⁵³ The word “**حَصْحَصَ**” means *became manifest after probing into its evidence*, not just became clear.

¹⁵⁴ The word “**الْغَيْبُ**” has several meanings: (1) the *invisible* which only Allah knows, (2) *doubt*, and (3) the *place where it is not known what it contains* (4) anything *not seen by the eye even if concludable*. See **اللسان**.

¹⁵⁵ The word “**رَحْمَةٌ**” = “**mercy**” in Arabic “**رَحْمَةٌ**” is *unlike* its English equivalent, in that “**رَحْمَةٌ**” can be conjugated into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “*except what mercy-gave my Lord*,” thus introducing the idea of “*mercy-given*” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except what mericed my Lord*” which cannot be said in correct English, as there is *no* such word as “*mericed*.”

¹⁵⁶ The word “**لَدْنُ**” is *closer* than “**عَنْ**” as you can say: “**لَدْنُ مَالٌ وَالْمَالُ لَيْسُ بِقَبْضَتِكَ الْآنَ**,” thus, which *closer* spatially and more specific. So, “*directly and possessively from*” (us) seems to indicate such *closeness*. See **اللسان**.

¹⁵⁷ The word “**مَكِينٌ**” = “**مَكِينٌ**” is a *singular, masculine, subjective or objective noun*, for which there is *no* English equivalent. The word has *four distinct meanings*, all seem applicable here. It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode.

55. Said [he]: let-make me [you^s] over the land's^w treasures^w; verily I am *hafeedhon*¹⁵⁸ (*iterative keeper-up*) omniscient.

56. And like *tha'leka*(*afar-that-it/*)^x We firmly enabled/-empowered¹⁵⁹ for *Yousifa* (*Joseph*) in the land^w *yatabanw'o* ([he] deservedly ensconces) of it^w whence [he] wills; [We] betide by Our mercy^w whom^p [We] will and [We] waste not a remuneration (*of*) the benefactors.

57. And surely the Hereafter's^w remuneration (*is*) *khayron*(*choicer/superior/worthier*) for whom^r believed they^z and they^z were *yattaqoona* (*they reverently guard not to displease Allah*).

58. And came *Yousifa's* (*Joseph's*) brothers; then they^z entered on him; so [he] knew them while they (*were*) for him *munkeroona* (*not recognizers*).

59. And *lamma* (*when/whence*) [he] furnished them by their furnishment said [he]: *eeto* (*let-bring you^z to*) me by a brother for you^b of yourⁿ father; do not¹⁶⁰ see you^z surely I fulfill¹⁶¹ the measure and I am *khayro* (*choicer/superior/worthier*) (*of*) the hospitality-givers.

60. Then *en* (*if*) not *ta'ato* (*come to*) me by him then no measure for you^b *endey* (*by my rule*) and let-not near [me]¹⁶² you^z.

61. Said they^z: we shall induce *a'n* (*regarding*) him his father and verily we surely (*are*) doers.

62. And said [he] for his lads: let-make you^z their merchandise in their saddlebags, *la'alla* (*craving currently unavailable deed that/perhaps*) they know it^w if they^z transposed¹⁶³ to their family, ^w *la'alla* they return they^z.

63. So *lamma* (*when/whence*) returned they^z to their father said they^z: O, our father (*had been*) disallowed of us the measure, so let-send [you^s] with us our

قالَ أَجْعَلْنِي عَلَىٰ حَزَلَنَ الْأَرْضَ إِنْ
وَكَذَلِكَ مَكَنَا لِيُوسُفَ فِي الْأَرْضِ
يَبْتُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ
بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيمُ أَجْرَ
الْمُحْسِنِينَ
وَلَا جُرُّ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفُوهُمْ وَهُمْ لَهُ مُنْكِرُونَ
وَلَمَّا جَهَزْنَاهُمْ بِجَهَازِهِمْ قَالَ أَتَتُؤْنِي
بِأَخٍ لَكُمْ مَنْ أَبِيْكُمْ أَلَا تَرَوْنَ أَنِّي
أُوْفِيَ الْكِيلَ وَأَنَا خَيْرُ الْمُنْزَلِينَ
فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ
عِنْدِي وَلَا تَقْرِبُونِ

قَالُوا سَرَرُودُ عَنْهُ أَبَاهُ وَإِنَّا لَفَعِلُونَ

وَقَالَ لِفَتِيَّهِ أَجْعَلُوكُمْ بِضَعَفَتِهِمْ فِي
رَحَاهِمِهِمْ لَعَلَّهُمْ يَعْرُفُونَ إِذَا أَنْقَلَبُوا
إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ
فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَأْبَانَا

¹⁵⁸ The word “**حفظ**” is rooted in “**حفظ**” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

¹⁵⁹ The word “مَكَّنَ” in “مَكَّنَ” means “found” or “established. It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se.

¹⁶⁰ Clearly this “**לֹא**” is the “**לֹא**” for urging or desiring, i.e. promoting the action of the following verb.

¹⁶¹ The word "النَّتَّامَ" = "الوَقَاءُ" from "أَوْفِيَ" meaning gathering the last component of any obligation to make it a whole. So, "أَوْفِيَ" means I endeavor and gather the last part of an obligation and fulfill it.

¹⁶³ The word “**انقلبوا**”=“*they z transposed,*” means they betook themselves returning.

brother, [we] measure and verily we (are) for him surely keepers-up¹⁶⁴.

نَكْتَلَ وَإِنَّا لَهُ لَحَفَظُونَ ﴿١٢﴾

64. Said [he]: do [I] trust you ^b on him except just-as I (bad) trusted you ^b on his brother of before; then, Allah (is) khayron (choicer/superior/worthier) keeper-up¹⁶⁵ and He (is) arhamo (more merciful) (of) the ra'heemeena (multitudinous mercy-givers).

قَالَ هَلْ ءَامِنْتُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُمْ عَلَى أَخِيهِ مِنْ قَبْلِ اللَّهَ خَيْرٌ حَفِظَهُ وَهُوَ أَرْحَمُ الرَّحْمَنِ ﴿١٢﴾

65. And lamma (when/whence) opened they^z their mata'a¹⁶⁶ (furnishings/chattel/or things for utility) they ^z found their merchandise ^w ruddat (had been forthwith-returned-she^y) to them; said they^z: O, our father what (more) do we quest; this (is) it^w; Our merchandise^w ruddat to us; and nameero ([we] obtain [wheat-grain lay-up provision for) our family^w and [we] keep-up¹⁶⁷ our brother and nazdado¹⁶⁸ ([we] further-augment) a camel's measure, tha'leka (afar-that-it/)^x (is) an easy measure.

وَلَمَّا تَحَوُّلُوا مَتَعَهُمْ وَجَدُوا بِضَعَتَهُمْ رَدَّتْ إِلَيْهِمْ قَالُوا يَا بَانَا مَا نَبْغِي هَذِهِ بِضَعَتُنَا رَدَّتْ إِلَيْنَا وَتَمِيرٌ أَهْلَنَا وَنَحْظَى أَخَانَا وَنَزَدَادُ كَيْلٌ بَعِيرٌ ذَلِكَ كَيْلٌ يَسِيرٌ ﴿١٢﴾

66. Said [he]: never [I] send him with you^b until ta'atoney (you^z accord/grant me) a mawtheqan¹⁶⁹ (ratified-covenant) from Allah that assuredly¹⁷⁰ ta'ato'nanney (come you^z to me) by him, except if (to be) besieged [by] you^z; so lamma (when/whence) they^z gave him their mawtheqa (=mawthe-qan), said [he]: Allah over what we say (is) Custodian.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونَ مَوْثِقًا مِنْ اللَّهِ لَتَأْتِنِي بِمِنْ إِلَّا أَنْ تُخَاطِبَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿١٢﴾

67. And said [he]: O, my sons let-not enter you^z from a one door; and let-enter you^z from miscellany (separate) doors; and not I enrich¹⁷¹ a'n (regarding) you^b from Allah of a thing; en (not) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.

وَقَالَ يَسِيفٌ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أَغْنَى عَنْكُمْ مِنْ اللَّهِ مِنْ شَيْءٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوْكِيدٌ وَعَلَيْهِ فَلِيَتَوَكَّلُوا ﴿١٢﴾

68. And lamma (when/whence) entered they^z from whence ordered them their father not [was] enriching a'n (regarding) them of Allah a thing except a need (concern) in Ya'aqooba's (Jacob's) self^w

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَرْمَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنْ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَيَهَا ﴿١٢﴾

¹⁶⁴ The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁶⁵ Ibid, except for حافظ.

¹⁶⁶ The word "مَتَاعٌ" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility.

¹⁶⁷ Ibid, except for نَحْظَى

¹⁶⁸ The word "نَزَدَادٌ" implies greater intensity, and says it is أَبْلَغٌ "أَبْلَغٌ" للنَّاجِي So further is prefixed for this purpose. That is they would further-increase their gain by getting additional load for their brother..

¹⁶⁹ Ratification by open declaration and oath.

¹⁷⁰ The "لِّ" in "الثَّالِثَيْنِ" is a juratory "لِّ" = "الْقُسْمُ" = "الْتَّائِيدُ" i.e. affirmation, expressed by "assuredly."

¹⁷¹ The word "أَغْنَى" has double meanings: (1) enrich, (2) suffice. But "enrich" includes suffice and not vice versa. As "enrich" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffice" meets the present needs of a specific task. Hence "enrich" is superior.

[he] satisfied it ^w; and verily he (is) a knowledge possessor for what We taught him; [and,] but most (of) the mankind not know.

وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَمَنَا وَلَكِنْ
أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ١٧١

69. And *lamma* (when/ whence) they ^z entered on *Yousifa* (*Joseph*), [he] lodged to him¹⁷² his brother (and) said [he]: verily I am your ^t brother; so let-not [you ^s] anguish/sorrow by what they ^z were working.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ إَوْعَدَ
إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا
تَبْتَسِّسْ بِمَا كَانُوا يَعْمَلُونَ ١٧٢

70. Then *lamma* (when/ whence) [he] furnished them by their furnishment, he emplaced the *seqa'ya'te* (drink-goblet ^w) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you ^y the *aero* (caravan carrying wheat/food-grains) ^w verily you ^b (are) surely thieves.

فَلَمَّا جَهَزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي
رَحْلِ أَخِيهِ ثُمَّ أَدْنَ مُؤْدِنَ أَيْتَهَا
الْعَيْرِ إِنْكُمْ لَسَرْقُونَ ١٧٣

71. Said they^z while they^z forwardly-advanced on them: what (are) you^z missing.

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا
تَفَقَّدُونَ ١٧٤

72. Said they^z: we (are) missing *sso'wa'a*^{x173} (drinking/-measuring goblet) ^x (of) the king; and for whom ^p [he] came by it^x a camel's load and I am by it^x a claimer-/guarantor.

قَالُوا نَفِقَدْ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ
بِهِ حَمْلٌ بَعِيرٌ وَأَنَابِيَهُ زَعِيمٌ ١٧٥

73. Said they^z: *ta-Allahey*¹⁷⁴ (by Allah) *laqad* (verily, already and affirmatively) knew you ^c not came we to corrupt in the land ^w and not we were thieves.

قَالُوا تَالِهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا
لِنُفِسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَرْقِينَ ١٧٦

74. Said they^z: then what (is) his requital, *en* (if) you ^c were liars.

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ
كَذِيْبِينَ ١٧٧

75. Said they^z: his requital (is) who ^a [it ^x] (the king's goblet) (had been) found in his saddlebag, so he (is) his requital¹⁷⁵; like *tha'leka*(afar-that-it/)^x requite [we] the *dha'lumeena*¹⁷⁶ (injustice-doers).

قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ
فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي
الظَّالِمِينَ ١٧٨

76. So [he] began by their chattel before his brother's chattel; afterwards *ista'kbrajaha*¹⁷⁷ ([he] affirmably-produced it ^w) from his brother's chattel; like *tha'leka* (afar-that-it/)^x We schemed for *Yousifa* (*Joseph*); not [was] [he] to take his brother in the king's religion (*Law*) except that/if Allah wills; [We] raise ranks ^w (of) whom ^p [We] will; and above every a knowledge possessor (is) an omniscient.

فَبَدَا بِأَوْعِيَتِهِمْ قَبْلَ وَعَاءَ أَخِيهِ ثُمَّ
أَسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ
كَذَنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ
نَرَفَعُ دَرَجَتَ مَنْ نَشَاءُ وَفَوْقَ كُلِّ
ذِي عِلْمٍ عَلِيمٌ ١٧٩

¹⁷² Embraced him, i.e. by way of greeting him.

¹⁷³ The word “صُوَاعٌ” = “سَقَاعٌ” could be masculine or a feminine gender. It is masculine as “صُوَاعٌ” and a feminine as “سَقَاعٌ” = (giving/supplying-of-water)^w. See the *الدر المصنون*, لـ *أحمد الحلبـي*.

¹⁷⁴ The word “*ta-Allahey*” is made up of two distinct components: the “*ta*” = “ت” and “*Allahey*.” The “*ta*” is “ت” = “*القَسْم*” = a “jurative particle,” in English it’s equivalent to “by” in the sense of: “in the name of;” and “*Allahey*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*.”

¹⁷⁵ According to their customary Law, whoever was convicted of thievery he is taken as a slave.

¹⁷⁶ The “ظَالِمِينَ” = “the injustice-doers,” as “الظَّلْم” = “injustice.” See the Lexicon attached to this Translation.

¹⁷⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

77. Said they^z: *en (if) [he]* steals, so *qad (already and affirmatively)* stole his brother of before; so *asarraha (secretly-kept it^w) Yousifa (Joseph)* in himself^w and not disclosed/flashed it^w to them; said *[he]: you^f (are) eviler place/post, and Allah (is) knowinger by what you^z describe*¹⁷⁸.

قَالُوا إِن يَسْرِقَ فَقَدْ سَرَقَ أَخْ لَهُ دِينٌ
قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ
يُبَدِّلْهَا لَهُمْ قَالَ أَتَتْمَ شَرْ مَكَانًا
وَاللَّهُ أَعْلَمُ بِمَا تَصْفُونَ

78. Said they^z: *ya'ayyoha (O, you^s) the A'zeez (Master)* verily for him (is) a father *shaykhan (aged) big/old;* so let-take *[you^s]* an *ahadana*¹⁷⁹ (*lone/any-one of us*) (*in*)his stead; verily we see you^g of the benefactors.

قَالُوا يَتَأْمِلُهَا الْعَزِيزُ إِن لَمْ أَيْنَا شَيْخًا
كَبِيرًا فَخُذْ أَحَدَنَا مَكَانًا إِنَّا نَرَنَكَ
مِنَ الْمُحْسِنِينَ

79. Said *[he]: Allah's refuge* ^{w180} that *[we]* take except whom^p we found our *mata'a*¹⁸¹ (*furnishings/chattel-/or things for utility*) *endaho (in his possession)*; verily we (are) then surely *dha'leemoona*¹⁸² (*injustice-doers*).

قَالَ مَعَذَ اللَّهُ أَن نَّا خَذَ إِلَّا مَنْ
وَجَدْنَا مَتَّعْنَا عِنْدَهُ إِنَّا إِذَا
لَظَلَّمُونَ

80. Then *lamma (when/ whence) istay'aso*¹⁸³ (*affirmed-despair they^z*) from him, they^z detached *na'jeyan*¹⁸⁴ (*secretly-mutually-conferees*); said their elder: have not known you^z that yourⁿ father *qad (already and affirmatively)* *[he]* took on you^b a *martheqan (ratified-covenant)* from Allah and of before when^o *farrattom*¹⁸⁵ (*bad-remiss you^c*) in *Yousifa (Joseph)*; so never *[I]* leave the land^w until allows me my father, or rules Allah for me; and He (is) *khayro (choicer/superior/worthier) (of) the rulers*.

فَلَمَّا أَسْتَيْعُسُوا مِنْهُ خَلَصُوا بَخِيَا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
أَيُّكُمْ قَدْ أَخْذَ عَلَيْكُمْ مَوْثِقًا مِنْ
اللَّهِ وَمِنْ قَبْلِ مَا فَرَطْتُمْ فِي يُوسُفَ
فَلَنْ أَبْرَأَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَنِّي
أَوْ تَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ
الْحَكِيمِينَ

81. Let-return you^z to yourⁿ father then let-say you^z: O, our father; verily your^t son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up¹⁸⁶.

أَرْجُمُوا إِلَى أَبِيكُمْ فَقُولُوا يَتَابَانَا
إِنَّ أَبْنَكَ سَرَقَ وَمَا شَهَدْنَا إِلَّا
بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ
حَفَظْنِينَ

¹⁷⁸ The word “وصفون” rooted in “وصف” In the Arabic tongue expression “تصفون” could mean describing the untruth, as in the Ayah: “And describe your tongues the untruth” (S16: 62).

¹⁷⁹ The word “أَحَد” is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine. See *اللسان*. It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others. (3) Literally one. However, in English “lone” is singular, standing alone. So, to keep the concepts of “أَحَد” and “lone” simultaneously transliteration seems to be a must. The applicable “أَحَد” will or should be obvious from context where it appears.

¹⁸⁰ The expression “Allah's refuge” is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help.

¹⁸¹ See footnote 20 above regarding “mata'a.”

¹⁸² The word “ظلمون” = “the injustice-doers,” as “ظلم” = “injustice.” See footnote 148 below.

¹⁸³ The word here is “استيسووا” = “affirmed despair, not ينسوا” = “despaired.”

¹⁸⁴ The word “خالص” = detached (as from a group); and the word “نجيأ” is an adverbial, derived from “تنجي” = that is he had secretly and mutually counseled. See *اعراب القرآن، لمحمد صافي الهدى*.

¹⁸⁵ The word “farratta” = “قرط” in “قرطتم” is best described by the word “remiss” which is an adjective and all its synonyms are also adjectives as expected. But “قرط” and “قرطتم” all are verbs in the past tense. So I chose “had-remiss.”

¹⁸⁶ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

82. And let-ask [you^s] the village^w which^u we were in it^w and the aero (caravan carrying wheat/food-grains).^w which^u aqbalana (we forwardly-advanced) in it^w; and verily we surely (are) ssadeqeena (always truth enforcers).

وَسَأَلَ الْقَرِيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَدِقُونَ

AT

83. Said [he]: rather lured-she^y for you^b yourⁿ selves^w a matter; so comely patience; asa (craving a deed beyond one's means that/ may) Allah to ya'ateyaney (bring to me) by them together; verily He, He (is) The Omniscient The Hakeemo¹⁸⁷ (infinite hekmah¹⁸⁸ Possessor).

قَالَ بَلْ سَوَلْتُ لَكُمْ أَنفُسُكُمْ أَمْ رَفَصَبْ حَيْلَ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَيْعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

AT

84. And[he]diverted a'n (off) them and said [he]: alas, my sorrow over Yousifa (Joseph); and whitened-she^y^{m189} his both eyes^w from the sadness, while he (was) ka'dhee-mon¹⁹⁰ (unrelenting suppressor of his grief).

وَنَوَى عَنْهُمْ وَقَالَ يَأْسَفَ عَلَى يُوسُفَ وَأَبْيَضَ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

AT

85. Said they^z: ta-Allahey¹⁹¹ (by Allah); tafta'o¹⁹² (recurrently-cease not [you^s]) remember [you^s] Yousifa (Joseph) until be[you^s] haradban (degenerate/ self-inflicted debasement) or be[you^s] of the ha'lekeena(ones that had perished/ expired).

قَالُوا تَالَّهِ تَفْتَوْ تَذَكُّرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَلَكَاتِ

AT

86. Said [he]: verily only [I] complain my bathth (ultimate-grief) and my sadness to Allah and [I] know from Allah what not know you^z.

قَالَ إِنَّمَا أَشْكُوا بَيْتِي وَحْزَنَ إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

AT

87. O, my sons: let-go you^z then tabasaso (let-inquire you^z by all your senses) of Yousifa (Joseph) and his brother; and let-not despair you^z from Allah's raw'he^x (mercy^w /-essence of beauty and delight/ relief^x /pleasing-trait^x)¹⁹³; verily it^x (the truth is) not despairs of Allah's raw'he^x except the people, the unbelievers.

يَبْيَنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخْيَهُ وَلَا تَأْيُضُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيُضُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَفَرُونَ

AT

88. So lamma (when/ whence) they^z entered on him, said they^z: O, the Azeezo (master/ premiere), touched/betided us, and our family the dburro (persisting distress); and we came by a merchandise^w muzja'ten^w (scanty and insignificant)^w; nonetheless let-fulfill¹⁹⁴ [you^s] for us the measure and tassaddaq (let have charity you^s) on us; verily Allah requites the mutassaddeqena (charity-doers).

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَأْتِيهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الْضُّرُّ وَجَعَنَا بِبَضْعَةِ مُزْجَنَةٍ فَأَوْفَ لَنَا الْكَيْلَ وَتَصَدَّقَ عَلَيْنَا إِنَّ اللَّهَ سَجَرِي الْمُتَصَدِّقِينَ

AT

¹⁸⁷ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "حَكِيمٌ" "الْحَكِيمُ" and "حَكِيمٌ"

¹⁸⁸ See the Lexicon attached to this Translation for "hekma."

¹⁸⁹ That mean he lost his vision.

¹⁹⁰ The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "كاظم" not "كظيم"

¹⁹¹ See footnote 174 above regarding: "ta Alla'he."

¹⁹² The word "عَتَقَ" in "فَتَقَ" =recurrently-ceases and repeats the cycle. And generally it means "ما زلت" = you cease not. See "الراغب الهمadi" and "الهادي اللسان".

¹⁹³ The word "رَوْحٌ" = "raw'he" means mercy/relief/pleasing-trait. See "النَّاجِ" and "الْهَادِي، الْلَّسَانِ". Also essence of beauty and delight.

¹⁹⁴ The word "الْتَّمَامُ" = "الْتَّمَامُ" from "الْوَفَاءُ" meaning gathering the last component of any obligation to make it a whole. So, "أَوْفَ" means you endeavor and gather the last part of an obligation and fulfill it.

89. Said [he]: have known you^c what you^c did by Yousifa (Joseph) and his brother, *edh* (while) you^f (were) *jahiloona*¹⁹⁵ (they who act ignorantly or incorrectly).

قَالَ هَلْ عِلْمُتُمْ مَا فَعَلْتُمْ بِيُوسُفَ
وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ

90. Said they^z: are oh/indeed you^g, surely you^s (are) Yousifa (Joseph); said [he]: I am Yousifa (Joseph) and this (is) my brother, *qad* (already and affirmatively) *manna*¹⁹⁶ ([He] had graced His boon^w) Allah on us; verily who-ever *yatta'qe* (he reverentially guards not to displease Allah) and *yassber* ([he] holds on patiently), then verily Allah wastes not the benefactors' remuneration.

قَالُوا أَئْنَكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا
يُوسُفُ وَهَذَا أَخِي قَدْ مَرَّ اللَّهُ
عَلَيْنَا إِنَّهُ مَنْ يَتَّقَ وَيَصِيرَ فَإِنَّ
الَّهَ لَا يُضِيمُ أَجْرَ الْمُحْسِنِينَ

91. Said they^z: *ta-Allahey*¹⁹⁷ (by Allah); *laqad* (verily, already and affirmatively) favored/preferred you^g Allah over us, and *en* (surely) we were certainly wrongdoers¹⁹⁸.

قَالُوا تَالَّهِ لَقَدْ إِثْرَكَ اللَّهُ عَلَيْنَا وَإِنَّ
كُنَّا لَخَاطِئِينَ

92. Said [he]: no *tath'reeba* (reproach/castigation) on you^b today, Allah forgives for you^b and He(is) *arhamo* (more merciful than) the *ra'hemeena* (multitudinous mercy givers).

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ
اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ

93. let-go you^z by my shirt^x this^x then let-throw it^x you^z over my father's face, (subsequently) *ya'atee* ([he] becomes) a *basseeran* (keen: seer/overall evaluator of the facts and their possible consequences) and *eetoney* (let-you^z come/bring to me) by yourⁿ family^w wholes¹⁹⁹.

أَذْهَبُوا بِقَمِيصِي هَذِهِ فَأَلْقُوهُ عَلَى
وَجْهِي لَيْ يَأْتِ بَصِيرًا وَأَتُونَ
بِأَهْلِكُمْ أَجْمَعِينَ

94. And *lamma* (when/whence) sundered-she^y the *aero* (caravan carrying wheat/food-grains)^w said their father: verily I surely find Yousifa's (Joseph's) smell/wind *lawla* (why do not) that confute you^z [me]²⁰⁰.

وَلَمَّا فَصَلَّتِ الْعِيْرَ قَالَ أَبُوهُمْ إِنَّ
لَأْجُدُ رِيمَ يُوسُفَ لَوْلَا أَنْ
تَفَنِّدُونَ

95. Said they^z: *ta-Allahey*²⁰¹ (by Allah); verily you^g surely (are) in your^t misguidance (of) the old.

قَالُوا تَالَّهِ إِنَّكَ لَفِي ضَلَالٍ كَالْقَدِيرِ

96. So *lamma* (when/whence) came the *basheero*²⁰² (he the iterative proclaimer of pleasing tidings), [he] cast it^x (the shirt^x) over his face then *ertadda*²⁰³ (forthwith-returned [he]) *bassera* (keen seer); said [he]: have not I told you^b verily I know from Allah what not you^z know.

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ الْقَنْهُ عَلَى وَجْهِهِ
فَأَرْتَدَ بَصِيرًا قَالَ أَلَمْ أَقْلِ لَكُمْ
إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

¹⁹⁵ The word “جاهلون”=“jahiloona” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did some-thing *not* correct. So the “jahiloona” are they who act ignorantly or incorrectly.

¹⁹⁶ The word “نعمه ينفعها” means “يَمْنُ” in “مَنْ” That a “boon He graces it.”

¹⁹⁷ See footnote 125 above regarding “taAlla'he”

¹⁹⁸ The word “خاطئ” = who intentionally wronged; unlike the *المخطيء* = who errs unintentionally. So, “الخاطئين” = the “wrongdoers.”

¹⁹⁹ The Qur'an commentators say that the “family all together” were ninety three when they came to Joseph.

²⁰⁰ The letter “نون الوقاية او العماد، حيث لا يستغنى عنها” in “نون” by Arabic (linguistic) Rule, is called “التحفيف” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “نون” is omitted, for “التحفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See اعراب القرآن، لمحمد صافي صافي

²⁰¹ See footnote 3 above regarding “taAlla'e”

²⁰² The word “basheer” is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent.

²⁰³ The word “ارتد” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it. ” (S4: 86).

97. Said they ^z: O, our father *istaghfer*²⁰⁴ (*let-see [you^s] forgiveness*) for us our offenses; verily we were wrongdoers²⁰⁵.

98. Said [he]: will *astaghfero*²⁰⁶ ([I] seek forgiveness) for you^b (*from*) my Lord, verily He, He (*is*) The *Ghafooro* (*iterative Forgiver*), The *Rabeemo* (*iterative mercy Giver*).

99. Then *lamma* (*when/ whence*) they ^z entered on *Yousifa* (*Joseph*) [he] lodged/retreated to him his both [fathers]²⁰⁷ and said [he]: let-enter you ^z *Misra* (*Egypt*) *en(if) Allah* wills *aameneena* (*you^z are self-safety-securers*).

100. And [he] elevated his [both fathers]²⁰⁸ over the *Arshe*²⁰⁹ (*Throne of Kingship*) ^x and they ^z tumbled for him kowtowing, and said [he]: O, my father, this (*is*) *ta'awee'lo* (*ultimate: construing/ explanation*) (*of*) my vision^w of before, *qad* (*already and affirmatively*) made it ^w my Lord a right; and *qad* (*already and affirmatively*) *ahasana*²¹⁰ ([*He Who*] rendered *meritorious-deeds*) by me, my Lord *edb* (*when/ since*) [*He*] exited me from the prison and [*He*] came by you ^b from the *Ba'dwe*²¹¹ (*nomads*) from after that the Satan incited between me and [between] my brothers; verily my Lord (*is*) *Lateefon*²¹² (*fine/ subtle/ gentle/ and protector*) for whatever²¹³ [*He*] wills; verily He, He (*is*) The Omniscient The *Hakeemo*²¹⁴ (*infinite *hekma**²¹⁵ *Possessor*).

101. My Lord: *qad* (*already and affirmatively*) *aa'taytaney* (*You^g accorded me*) of the proprietorship and You ^g taught me of²¹⁶ the *ahadeethe's*²¹⁷ (*dreams and related*

قَالُوا يَائَابَا نَسْتَغْفِرُ لَنَا ذُنُوبَنَا إِنَّا
كُنَّا حَاطِعِينَ

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّ إِنَّهُ
هُوَ الْغَفُورُ الْرَّحِيمُ

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ مَوَى إِلَيْهِ
أَبْوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ
اللَّهُ أَمْنِينَ

وَرَفَعَ أَبْوَيْهِ عَلَى الْعَرْشِ وَخَرُوا لَهُ
سُجَّدًا وَقَالَ يَائِبَتْ هَذَا تَأْوِيلُ
رَءَيْتِي مِنْ قَبْلٍ قَدْ جَعَلَهَا رَبِّ حَقًا
وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ
السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ
بَعْدِ أَنْ تَرَغَّبَ الشَّيْطَانُ بَيْنِي وَبَيْنِ
إِحْوَقَ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

* رَبِّ قَدْ إَتَيْتَنِي مِنَ الْمُلْكِ

²⁰⁴ The word “استغفر” = “طلب الغفران” = “استغفر” = “let-see forgiveness [you^s].” In English there is no seemly way to say: “استغفر” per se. So I settled for the aforesaid.

²⁰⁵ See footnote 197 above regarding wrongdoers.

²⁰⁶ Ibid, regarding “استغفر”.

²⁰⁷ See footnote 10 above regarding “أبويك”.

²⁰⁸ Ibid.

²⁰⁹ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

²¹⁰ The “hidden” pronoun in “أحسن” = *He* refers to his Lord, Allah. See *الطبرى*.

²¹¹ The word “بَدَوْ” generally means inhabitants of the “بَادِيَةَ” = *Bada*, is a name of place in the desert of Palestine. And in *Bada* Prophet Jacob dwelled and had a mosque there. So those who came from this *Bada* = grammatically inflected = “from the *Ba'dwe*” are referred to as: “بَدَوْ بَدَوْ” = [they] came from *Bada*. See *تفسير الرازى*, *القرطبي* و *اللوysi*.

²¹² The word “لطيف” = “رفيق” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See *البصائر*. Additionally, when the word: “لطيف,” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

²¹³ The particle “مَا” is = conditional noun/particle; or “مَا” = connective noun meaning that which. See *الدر المصنون*, *لـ احمد الحلبى* and *أعراب القرآن*, *لـ محمود صافى*.

²¹⁴ See the Lexicon attached to this Translation for an exposition on the words “حكيم” and “الحكيم”.

²¹⁵ See the Lexicon attached to this Translation for “hekma.”

²¹⁶ The prepositional word “of” in “of the dominion” and “of the ahadeeth,” in both cases obviously are for portioning, i.e. part of them.

events)'s *ta'-ahee'le* (*ultimate: construing/explanation*); the Heavens' ^w and the Earth's ^w *Fatte're* (*innately-perfect-Originator*), You^s (*are*) my Guardian in the world ^w and the Hereafter^w *tawaffaney* (*let-You^s receive me while dying*) (*as*) a Muslim and let-conjoin me [*You^s*] by the *ssa'leheena* (*righteous-people*).

وَعَلِمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ
فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ
وَلَتَّ فِي الدُّنْيَا وَالْآخِرَةِ تَوْفِي
مُسْلِمًا وَالْحَقْنِي بِالصَّلَاحِينِ

102. *tha'leka* (*afar-that-it/*) ^x (*is*) of the invisible *anba'e*^{x218} (*significant-and-availing-news*) ^x [*W*e] reveal²¹⁹ it^x to you ^g and not you ^g were *laday*²²⁰ (*directly present by*) them *edh* (*when/since*) they ^z concerted their matter while they^z machinate.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ
وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ
وَهُمْ مَعْكُرُونَ

103. And not most (*of*) the mankind, albeit you ^g hankered, (*are*) surely believers.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ
بِمُؤْمِنِينَ

104. And not ask them [*you^s*] over it^x of a remuneration; *en* (*not*) it^x except *thekron* (*Qur'an/invocation/exhortation*) for the worlds.

وَمَا تَسْعَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ
إِلَّا ذِكْرٌ لِلْعَالَمِينَ

105. And how many of an *Aya'ten*^w (*miracle/sign/proof*) in the Heavens^w and the Earth^w they^z pass [on] it^w while they (*are*) *a'n* (*regarding*) it^w shunners.

وَكَأَيْنَ مِنْ ءَايَةٍ فِي السَّمَاوَاتِ
وَالْأَرْضِ يَمْرُرُونَ عَلَيْهَا وَهُمْ عَنْهَا
مُعْرِضُونَ

106. And not believe most (*of*) them by Allah except while they (*are*) *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*).

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ
مُشْرِكُونَ

107. Have then *ameno* (*they^z felt-secured*) that *ta'ateya*^w (*betides/approaches/comes down on*)^w (*to*) them *gha'sheyaton* (*pall w/ an all-covering affliction/calamity*) ^w of Allah's torment, or *ta'ateya*^w them The Hour ^w suddenly while they not perceive.

أَفَأَمْنَوْا أَنْ تَأْتِيهِمْ غَيْشِيَّةٌ مِنْ
عَذَابِ اللَّهِ أَوْ تَأْتِيهِمْ السَّاعَةُ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ

108. Let-say [*you^s*]: this-she ^{y221} (*is*) my path, I invite to Allah on a *basseeraten* (*persuader-discernment/evident argument/enlightenment*) ^w I and who^p *ettaba'a'ney* (*[he] closely-followed me*) and *subhana*²²² (*hallowedly and marvelously Allah is deemed transcending all defects and*

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ
عَلَى بَصِيرَةِ أَنَا وَمَنِ اتَّبَعَنِي

²¹⁷ See footnote 87 regarding "abadeeth," at Ayah (S10: 6), at the start of this *Surah*.

²¹⁸ See the Lexicon attached to this Translation for "naba'a."

²¹⁹ See footnote 83 regarding reveal.

²²⁰ The word "لَدِي" "لَدِيهم" from "لَدُنْ" is closer than "عَنْ" as you can say: "عَنْ دَلِي" thus, "عَنْ دَلِي" which closer spatially and more specific. So, "directly present by" (them) seems to indicate such closeness. See the *lisan*.

²²¹ The word "سبيل" = "path" in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly. In this case it is feminized and so the word "this" in reference to it is feminized by "this".

²²² The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانه" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

that everything solemnly stands in awe and utmost consecration of Allah and not I am of the *mushrekeena* (be-they who partner deities by Allah/ be-polytheists).

وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنْ
الْمُشْرِكِينَ

109. And not We sent [of] before you^g except men, [We] reveal to them, of the villages^w folks^w; have not then they^z treading in the land^w then looked they^z how [was] consequence^w of whom^r of before them; and surely home^w (of) the Hereafter^w (is) *khayron* (choicer/ superior/ worthier) for whom^r *ettaqaw* (they had reverentially guarded not to displease Allah); do then not you^z cerebrate.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي
إِلَيْهِمْ مِنْ أَهْلِ الْقُرْبَىٰ أَفَلَمْ يَسِيرُوا
فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عِنْقَبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ
خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ

110. Until *edha* (when/ whereas) *istay'asa*²²³ (affirmably despaired) the messengers and presumed that they *qad* (already and affirmatively) (had been) lied to, came^x (to) them Our succor^x; then (had been) delivered whom^r [We] will; and not (to be forthwith-returned/ parried) Our *ba'aso* (intense-torment) *a'n* (off) the people the criminals.

حَتَّىٰ إِذَا أَسْتَيْعَسَ الرَّسُولُ وَظَنُّوا
أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرَنَا
فَنُحْيِي مَنْ نَشَاءُ وَلَا يُرِدُ بِأَسْنَاعِنَّ
الْقَوْمَ الْمُجْرِمِينَ

111. *Laqad* (verily, already and affirmatively) [was] in their narratives *ebraton* (instructive-example) for the *albab's*²²⁴ (hearts-intellects)'s possessors; not was [it^x] a discourse *youftara* (to be crafted as a lie for fraudulent end); [and,] but *tassdeeqa*²²⁵ (approval/ it being and accepted as credible/ and its sayer is credible) (of) that between its^x both hands^w and an expounding (of) everything, and a divine-guidance^x and a mercy^w for a believing people.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِلْأُولَىٰ
الْأَلْبَابِ مَا كَانَ حَدِيثَنَا
يُفْتَرِى وَلَكِنْ تَصْدِيقَ الَّذِي
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلَّ شَيْءٍ
وَهُدَىٰ وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ

²²³ The word “استيأس” generally means “despaired”= “يئس” However, the prefix “اـس” makes the word as if to mean “affirmably despaired.” In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him. Hence, “affirmably despaired he.”

²²³ See the Lexicon attached to this Translation for The Qur'an's characterizations of “ذو الْأَلْبَابِ”= the *albab's* possessors.

²²⁵ The word “التصديق” means: *approval*, associating the say in reference or its sayer to the *truth* or *being truthful*. +